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exceeding 40 cows, 20 cows are the limit, may be a camel and a few sheep as well. In the case of a poor man, perhaps a single cow or sheep. Two cows are slaughtered near the grave of the deceased on the day of burial (*i.e.* death generally), if overnight, a third cow. Two nights are allowed to pass and on the third night a cow is slaughtered. This is called *khutum*. A further period elapses varying according to the economic condition of the deceased's relatives. It may be so little as a fortnight or so much as three months when the big sacrifice takes place, may be of 10, 15 or 20 cows respresenting half of the deceased man's herds. This is called *yom el nahaira*. Both *khutum* and *nahaira* are performed at the place where the man lived and not upon his grave. More cows will be sacrificed by relatives and friends of the deceased towards whose families in his lifetime he has acted similarly. This vast slaughter attracts the whole neighbourhood and the sectional tribe of the dead man divide up the flesh for themselves, and go away under their great burdens. Visitors from other tribes have no such rights, but partake of the feast of cooked meat for which one cow will have been roasted for the occasion.

There is a widespread belief in *Subiro*, *i.e.* spirits of the departed and their power for good and evil. In the Wadi Rizat I came upon scraps of food and tobacco in the pool beneath where the spring comes gushing out of a cavern. The locals emerge at night to throw morsels on the ground or into the pool shouting, "We are your sons and your daughters—don't harm us. Be awake so that we are not harmed by *Jins* (human kind) or *Jinns*."

Nughush they call this casting of bread upon the waters. In theory these spirits brood over running water only: they are amenable to kind treatment and treat mankind in the same way that they are treated by mankind.

The people of Jurbaib, lower down, sacrifice a cow before the harvest after it has made a circuit of the crops—its blood being drained into the irrigation ducts. Bits of its flesh are cast amongst the growing grass.

This spring of Rizat was in old days the subject of a notorious government case. Bait Zaiyan, a section of the Shahara, claimed the exclusive right to practise *nughush* in it. The Qara overlords who wished to share in the benefits of ghostly grace demanded to go "fifty-fifty" in the sacrifice. The government wali, in order to make government itself a partner in the scheme and share in the crops of the plains, decided that both parties would receive exactly equal quantities of food from government so that there should be no cheating. But in later years the slave soldiers of government, becoming overbearing in their treatment of Bait Zaiyan, the latter called upon the departed spirits of their forefathers who promptly made the water run up hill, so that the crops in the plains withered and died, whereupon government's share lapsed.

Cases of virtue held to be latent in certain dying animals I met with on several occasions. The highly valued contents of the antelope's bladder for man, and its stomach for camels, may be purely a rational custom, but that cannot be said of a raven I had shot. While it lay dying a Badu asked for its heart, which he proposed thus to eat raw and palpitating. This was, he said, a protection to his own heart from evil influence, its bile also which he proposed mixing with kohl with which to annoint his eyelids. The Shahari who killed my biggest cobra,